1:Gallin E-4,5 (1957-1958) 1966
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ceremony and, especially, to obtain the god of the earth's permission to break the earth and to ask him to accept the body. Once the burial is completed, all return to the village where an elaborate dinner is held for all those who participated in any stage of the funeral.

Several weeks after the burial, on a date set by a geomancer, the members of the mourning family reconvene at the cemetery to dedicate the tombstone. They again wear white mourning clothes, and a ritual is conducted by the same geomancer-shaman.

Mourning

After a death, the descendants usually observe heavy mourning for forty-nine days (seven weeks). During this period they worship the spirit of the deceased twice each day, at sunrise and sunset, coming together to wail and chant as they did on the day of the funeral.

On the hundredth day after the death, or sometimes after one year, another mourning ritual is held. On this day it is common to burn the temporary paper ancestral tablet and transfer the dead person's name and death day to the family's permanent wooden ancestral tablet. Until very recently, the name was placed on a small permanent wooden tablet instead of on the temporary paper one, which made it unnecessary to transfer the name to the main family tablet. It is also on the hundredth day that the mourning family sends sweet cakes to everyone who sent money or gifts at the time of the death. The sweet cakes are a symbolic message "that things are now better."

For three years after the death, patrilineal descendants of the deceased are supposed to wear the lengths of colored yarn to show they are mourning. At the end of this period, they usually wear red yarn for a few days just to show that things are now good again. Actually, in the village the colored mourning yarn is most frequently worn for only a year. It is also customary during this three-year mourning period for the women to wail at the grave when the family goes to the cemetery each Ch'ing Ming Chieh (a holiday early in April) to clean the graves and offer sacrifices.

If in the years following a death the family has not been able to produce a boy child or has been in financial difficulties or poor health, they may have the grave dug up and the coffin moved to a new and more propitious spot determined by a geomancer. This takes place at least three years, but usually more than ten years, after the death. Specialists from Lukang or from some other village are hired for such an occasion. These men, in the presence of the closest relatives of the deceased, pick out each bone, clean it, and attach it in a special order to a short charcoal pole which is placed in a tall ceramic pot. The pot is then reburied in the new grave and a new tombstone, engraved with the date of reburial, is set up.